776 Quetzalcoatl, Chalchiuitl ycue, Tlaloc, Popocatepetl, Iztac
782 tepetl, Poiauhtecatl,[117] and any other mountains of which they had vowed to make representations.

And they represented the mountains, they made their
532 images, only in a dough of amaranth seed and maize,[118]
782 made in human form, made to look like men.

They gave them teeth of squash seeds; they provided them
● 755 eyes of fat black beans. With whatever adornment [the mountains] were represented, thus when they made them, they thereupon arrayed them.

[314 And they made papers, and they spattered them with
289] liquid rubber.[119] And they laid these over them as mantles.

And some of these papers, which were spattered with drops of liquid rubber, they hung on a cord, tied and fastened together, so that they were held in a row before the small molded ones [Tepicme].

They rustled, quivered, and flew in the breeze. Canes of fat, round reeds [held the cord] at both ends; [the canes] were stuck into and supported by the ground. On this were held the rubber-spotted papers.

[415 And a green spotted gourd was split in two and cored.
] Before [the Tepicme] they set this, which they called the turquoise cup, for the wine, in which the wine was. Thus they offered [them] wine.

793 And it was the office of the priests alone, who were experi-
532 enced, to make [the Tepicme] and set them in place. None of the householders dared make or adorn them.

And on the fifth [day], when they feasted the priests, it was said, they caused them to forget.

782 When the Tepicme were fashioned, thereupon they held
755 a vigil and made music for them.

During the night, they made offerings four times; they set before the priests, before them who sang the songs for the Tepictoton, round *tamales* which they gave them.

And four times they offered them food during the night, and they made music for [the Tepictoton].

[198 They whistled with their fingers, they made music for
533] them with shells, with flutes, and with fifes.

[273 Young jesters, in their cups, who cut capers, and amused
463] people, blew the flutes. They also were offered food.

And on the next day they slew the Tepictoton [images]; they slew them, like sacrificial quail, twisting their necks. Then they gathered up and carried away the Tepictoton figures made of a dough of amaranth-seed and maize to the priests' house, where dwelt the priests.

And he who [caused to be] fashioned the Tepicme thereupon returned to his guests, where they were entertained.

273 And in the evening, toward nightfall, then all the old
782 people sat drinking wine—those already advanced in age, the
755

popucatepetl, iztac tepetl, poiauhtecatl: youan in çaço quenõjnel tepetl in quinnenoua in quipiqui.

Auh in quipiquia, in quimixiptlatiaia in tetepe, çan tzoalli, quintlacatlaliaia, quintlacatlachieltiuia, tlacatlachixticatca:

quintlantiaia xiocuechtli, auh in quimittelolotiaia aiecutli: in quenamj yntlacpaj in quimixiptlatiaia, in quipiquia çan no iuhqui ynic quinchichioaia.

Auh youa quichioaia, amatetenjtl, colchachapatztia, colchipiniaia, quinquequentiaia:

auh in ezquj amatetenjtl, tlaolchipinjlli, tlaolchachapatzalli, tecatitech quipipiloaia, tecatitech quinnenetochilpiaia, quinnenetochçaloaia, ymixpan anoc, ic itzacuioque in tepicme:

hiçanacatoc papapatlacatoc, papatlantoc, ontopiquanjtl, necoc, nenecoc, nenocaxapa tlatlalacticac, tzinzontoctic, yn itech antoc tetenjtl.

Auh . tzilacaiotli, tlaixtlapantli, tlaixtitzacotli: ymixpan mamanca, chalchiuhticalli ipan poujia, vcxli vnca ca, vcxli ic mamanca.

Auh çan iehoua in tlamacazque, yn jiuuiquiuh, in machiceque catca, yn quichichioaia, in quintlaliaia: aiac çan motiocuiaia, in calla in quinchichioaia.

Auh macujtica in quintlalhujaia, mjxtia: quimolcaxaltiaia in tlamacazque:

yn o ie cauhque tepicme, njman ie ic quimoçaxilia, quincujxtia:

in cioual napa in quintlamanjlia, tamalolalli in quimacaia, quimanaia ymixpã, in tlamacazque, in tepiccujca:

no napa in quintlamacaia cioual, youan quintlapichilloia,

çuinmaquiquixiliaia tecuicuitli in quipichilloia, youan vilacapiztli, cocuxlotl,

vilacapitzoaia, çan tolpopochtli, papaquixj, hasviuj, mikivintiuj, tecuexmeltiuj, cecelioque, no tlamacoia.

Auh yn otlatvic njman quimixtia yn tepicme, quinquechcotona, quinquecheuj, quinquechilacatzoa, çatepan quinnenololoa, conetecuj, in tepictzonalli, quixquj yn calmecac yn vmpa onoque, tlamacazque.

Auh in tapiquixj, njman ie yc calaquixh yn itlacatzonatlhoan, yn jouanoan, vncan mopia, mopiloque:

auh in ie iouatinh, in ie tevtlac njman ie ic tlauana, motlaocacatlalia in vcuetlaca, yn ie chicuaque, yn otlachi-

117. Gods of the air, of water, and of rain (*cf.* corresponding Spanish text). Popocatepetl and Iztac tepetl (Iztac citatl) are mountain-peaks in the Valley of Mexico; Poiauhtecatl is Mt. Orizaba.

118. Made of dough (*vna masica*), in the Spanish columns; *Salen vnchen it ervquentchen Samen des Staudshlmahes* (*Einige Kapitel*, p. 27).

119. ". . . *vnay papeles llenos de goma de vlli, a los vnalos papeles llamahan amatetenjtl*" (Sahagún, *Historia general*, Vol. 1, p. 120).

well-matured, the gray-haired, the white haired; and the old women.

Of these it was the exclusive privilege that they should drink wine.

And when they had drunk their fill, thereupon all went to their houses, dispersed and scattered.

Some went off weeping; some danced the warriors' dance; they danced the ceremonial dance; some walked weak-kneed; some went shouting.

And here the wine-makers were entertained; they rested from their office.

It was explained that for four days they should fast and abstain during their work, [for the wine] sour.

They should look to their strict abstinence; no man might lie with a woman, nor a woman with a man.

[And] none might taste the wine, nor the syrup [from which it was made], while it was being prepared.

One might not even dip one's finger into it; one paid it reverence and treated it delicately, until the wine was topped.[119]

And of him who secretly tasted it, who in secret drank some, even tasting only a little, it was said that his mouth would become twisted, it would stretch to one side;[120] to one side his mouth would shift; it would be drawn over.

And if one were lame in one hand, or if his arm or leg quivered, or a hand or foot became misshapen, or the foot shook, or his eyes trembled, or his lips quivered, or if one were possessed by a devil, it was said that the green mountain gods had been angered by him.

And when the day broke, thereupon took place the dispersal of the remains. At the distribution, only the relatives, the people of the household—his family, they of the same parentage, of the same womb, those of the same clan [took part].

They called it the distribution of the leftovers; then all the food and drink were consumed, used up—all finished.

And they left nothing of what still remained of the drugs in the vessel, of the wine, of watered wine,[121] of fruit wine,[122] of white wine, of sheep-producing wine.

And he who had the images made, if he had the goat, as was said above, he was then cured. And he who was to have drowned but did not die, when he caused the images to be made then paid his debt and then fulfilled his vow.

And all their adornments—their paper garlands worn over one shoulder [as a sign of death or of one to be slain before the gods], their crowns of round thick reeds, and their flame-sticks,[124] their closed-bundles;

and the turquoise cups and their little arrow bowls with

calhuiyque, in ie quiztaque, in ie tomiztaque, yoan flamadaca yn jlamatque:

ixhuan vel ixtomac catca, in vetli in quinque.

Auh in otlaiviuic, ninan in ic viujloa, cocoxmonia, xixtinjoa:

yn aca mochoquiliuh, yn aca moquichiuiuh, mjxtitiuh, tomomiuhtiuh: yn aca tetzatlitiuh.

Auh in vetlali, achto molcaxaltiloia: çan no cemmca yn inquijuh, yn jchiuj:

tlacaquitiloia, nevilhuitl maçaoaia, quiyeçaxjliaia yn inquijuh, ynic amo xoxoiac:

vel mopiaia, vel motlacaxaltiaia, amo cioacochia, amo oquichcochia, intla ciuatl:

çan ninan ninc vel ontlapaloaia yn vetli, yoan in nocatli, ynic mochiuaia:

ninc inmanel inapil, cuaqujaia, vel ynacaxoc, vel malhuiloia, yn inquichica, motlacaxopotlac yn vetli.

Auh yn aquja, ichtaca tlapaloaia, yn tlachtaca yia inmanel çan tepiton ocompolo: inh mjtoaia temacujlivia tepantilivitia, avic momamma avic nequjvi yn in:

yoan in aca matzicolinjia, yma quicuacuexa, icxi quicuacuexa, macopichauj, icxicopichauj, icxicuecuechca, yhixaxoxca, tzupopactaca, tonviviioca, inch quinoa: mjtoa, oquitlavelique in tonatiuh qui[illegible]

Auh yn otlathuje, ninan in ic apenalo: yn aquac çan ixhuaa, yn iconiuhque, in vel icalloc, in centlaca, cemeoa, in vel icujtlacalloc, yn vel inocaioc:

motemoua apenalo, iquac compolinja tlatlauj, in quezquijch nocoaia, in atl, in tlaqualli:

yoan in oc quezquijch omocauh xxiocomjc in vetli, in oiautli, in tlachiualvetli, in intac vetli, in cochvetli.

Auh yn tepiquinj, in tepicquj: intla coacivi, yn juh omjxtlacpac, ic patic: yoan yn aquja atlan miquinquja ynjc amo mjc: ixhuatl, ynjc tepiquj, ynjc mextlaoa, ynjc quinolilia ynacxal.

Auh yn jnquijch, yn jnnochichioal, yn jntlaquex, yn jmomaxopex, yn jmaxtapil, yn jntlapedanjlquauh, yn jmiauhcocxal:

yoan yn jnchalchiuhcuexi, yoã yn jntlaquaia molcaxcomitl,

119. Cf. Sáez, *op. cit.*, p. 29, citing exceptional glass in *MS Biblioteca del Palacio*. Cf. also explanation in Sahagún, *op. cit.*, Vol. I, p. 38.
121. Probably *tzoquitlilo* in source. It does appear in *MS Biblioteca del Palacio* (C). Sáez, *loc. cit.*)
122. Possibly *avatl*.
123. See Molina (*Vocabulario*).
124. Alonso Tezozomoc, *Historia de Mexicayotl* (M. Tezozomoc-Campano, tr.; Paris: P. Jannet, 1853), Vol. I, p. 300, describes this as a light flame-colored shaft: ". . . *en cela du quelle on mettait des flammes et des étoupilles.*" Sáez (*op. cit.*, p. 36) calls it a lightning stick (*Rimchute*).

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782 which [the celebrants] ate, the little wooden bowls and the clay bowls, all these they left at Tepetzinco: they threw them into the water, off shore, at a place called Panxitlan.

776 **Twenty-second Chapter,** which telleth of the god with the mirror in his hair (Tezcatzoncatl), who also was held to be one of the four hundred rabbits (centzontotochtin).

He [was] the wine, in times past[125] considered full of sin. For he hurled people off crags, he strangled people, he drowned people, he killed them.

He was an awesome being. One did not affront him: one did not speak lightly of him.

And this Tezcatzoncatl was also considered one of those called the four hundred rabbits, who are the substance of wine—Ijouhtecatl, Acolhua, Tlilhoa, Papaztecatl, Izquitecatl, Tolnecatl, Papaztac, Tlaltecsisoua, Ome tochtli, Tepoztecatl, Chimalpanecatl, Colhuatzinteatl.[126]

And as for the array of Tezcatzoncatl, he had the white heron feather headdress; he had a crescent-shaped ornament through the septum of his nose and a paper ear-plug. He had a fan-shaped ornament of red ararа feathers and a neck piece with flecks scattered over it. He had the knotted cloth with [representations of] scorpions. He carried the pulque gods' shield, the obsidian staff, and the flint staff. And also he had rattles.

quenhcaxtontzi, çequjxcontzonti, nauhi vnpa cencauia tepetzinco: atlan contepeoia, vnpa onepantla, yiocuicuan panxitlan.

Juic cemposalli vncume capitulo, yuchpa tlatoa in tezcatzoncatl, yn jouan pouj centzontotochti.

Jehoatl in octli, ieppa tlatlaculli ipan machoia: ca tetepeixuja, tequechmocanja, tzatzauja, tenjctia;

tezavitzuj, amo pinavilouj, amo chicoistalouj.

Auh yuju tezcatzoncatl, yuuan pouj, yuuan ora, yn motenco, centzontotochti, yn octli inacaio, yn iJauhtecatl, Acolhoa, tlilhoa, panteatl, Jzquitecatl, Toltecatl, papaztac, Tlaltecsisoa, vne tacheli, tepuztecatl, chimalpanecatl, Colhoatzinecatl.

Auh yn jnechichioal Tezcatzoncatl, aztatzone, iacametzo, amanacuchi, cveçalvitzcacoa, chaiaoc cuxque, colotlalpile, vnetuchchimale, itztopile, tecpatopile, no tzitzile.

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125. Yeppa: formerly, in times past (Molina: *op. cit.*). The meaning also could be "drier."
126. See Sahagún: *op. cit.*, Vol. I, pp. 112, 311, 314; Vol. III, p. 139; Vol. V, p. 67, for explanation of the names.

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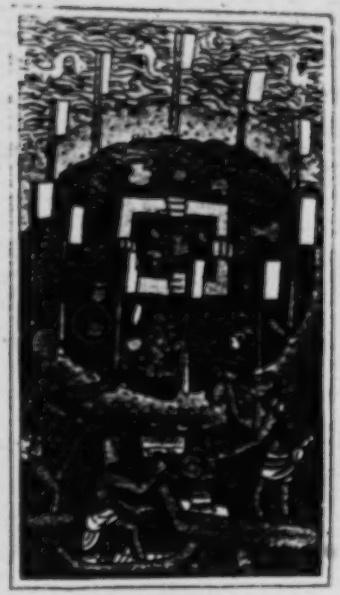

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—*After Paso y Troncoso*

29—Tzopelina tenoa (Chap. 9), Chalchiuhtli yoca (Chap. 11), Chicoua omitl (Chap. 7). 30—Tlapaltecuitl—Confection (Chap. 12). 31—Nopa tzontli (Chap. 28). 32—Tépiztoton (Chap. 21). 33—Pantlitlac (Tepiztoton) (Chap. 21). 34—Appendix, Chap. 12. 35—Appendix, Chap. 12.

The third month they called Toçoztontli. On the first day of this month they observed a feast to the god named Tlaloc, who is the god of rain. On this feast they slew many children upon the mountains. They offered them as sacrifices to this god and to his companions, so that they would give them water.

Al tercero mes. llamavan toçoztontli: en el primer dia deste mes, hazian fiesta al dios llamado Tlaloc: que es dios de las pluujas. En esta fiesta, matauã muchos njños, sobre los montes: ofrecianlos en sacrificio a este dios, y a sus compañeros, para que los diessen agua.

Chapter 5
Toçoztontli

On this feast they offered the first fruits of the flowers which had bloomed earliest that year, on the pyramid named Yopico. And before they had offered them, none dared smell a flower.

Those in charge of the flowers, who are called *xochimenque*, celebrated a feast to their goddess, named Coatl icue, or by another name Coatlan tonan.

Likewise in this month, those who had worn the skins of the dead [sacrificial victims] whom they had flayed the previous month, took [them] off. They went to cast them into a cave in the pyramid which they called Yopico; they went in procession to do this, and [performed] many ceremonies. They went stinking like dead dogs. And after they had left them [in the cave], they washed themselves, [performing] many ceremonies. A number of the sick made vows to attend this procession, in order to recover from their sickness, and they say that some [of them] recovered.

The masters of the [sacrificed and flayed] captives, with all those of their households, did penance for twenty days: neither did they bathe nor wash their heads until the skins of the dead captives were deposited in the cave mentioned above. They said that they did penance for their captives.

After they had ended the penance, they bathed and washed themselves, and summoned all their kin and friends, and gave them food. And they performed many ceremonies with the bones of the dead captives.

1. Marginal notation: *Apollo haber dios vno.*

Cap. 5.
Toçoztontli.

1 c KL. *2 d* En esta fiesta: ofrecian las prjmicias *3 e* de las flores, que aquel año primero *4 f* nacian en el cu, llamado iopico: y *5 g* antes que las ofreciessen, nadie osaua *6 A* oler flor.

7 b Los officiales de las flores, que se *8 c* llaman xochimanque: hazian fiesta, a *9 d* su diosa llamada Coatl ycue, y por otro *10 e* nombre coatlã tona.

11 f Tambien en este mes: se desnu- *12 g* dauan, los q̃ trayan vestidos, los *13 A* pellejos de los muertos, q̃ aujan des- *14 b* ollado el mes pasado: yuanlos a echar *15 c* en vna cueua, en el cu, que llamauan *16 d* iopico: yuan a hazer esto, con pro- *17 e* cesion: y cõ muchas cerimonjas, yuan *18 f* hediendo, como perros muertos: y *19 g* despues que los aujan dexado: se *20 A* lauauan, con muchas cerjmonjas: *c 14* *d 15* *e 16* *f 17* *g 18* *A 19* *b 20* *c 21* *d 22* *e 23* *f 24* *g 25* *A 26* *b 27* *c 28* *d 29* *e 30* *f 31* *g 1'* *A 2'*

Algunos emfermos hazian voto, de hallarse presentes, a esta procesion, por sanar de sus emfermedades: y dizen, que algunos sanauan.

Los dueños de los catiuos, con todos los de su casa, hazian penjtencia, veynte dias: que nj se bañauan, nj se lauauan las cabeças: hasta que se ponjan los pellejos, de los captiuos muertos, en la cueua arriba dicha: dexian que hazian penjtencia, por sus captiuos.

Despues que aujan acabado la penjtencia: bañauanse, y lauauanse, y combidauan a todos, sus parientes, y amigos, y dauanles comjda: y hazian muchas cerjmonjas, con los huesos, de los catiuos muertos.

2. Marginal notation: *Mexico egyptiacos.*

Any who wished, to whom it was pleasing, who wanted to, of the youths who had been drunk, [did so].

in çaço aquin connequja, conmonectiaia, ontlaeleujaia in mihuintia telpopochti.

And some of them had so made vows that they would hide away the skins; because perchance they were covered with sores, or perhaps had an infection of the skin, or had maladies of the eyes, since for some this was successful and thus they recovered. Some did not recover.

Auh cequintin ic monetoltia, yn coatlatiaque: ipampa aço papalanja, aço çaçaoati, anoço ixococia: tel in aca, ipanti, ic pati, in aca amo pati:

Each one of the captors came forth from his house, and appeared in and went wearing the [captive's] skin. They went with paper streamers[6] upon their shoulders and upon the calves of their legs.

ceceiaca inchan in tlamanjme oalpeoa, oaleoa conmaqujtiuj in coatl, amateteujtl, ymacolpan mamãtiuh, yoan in tlanitzco.

And so they went jumping, pressing on, arriving together. So [foul] did they smell [that verily] the stench wounded the head. [It was] repellent. All men held their noses when they were met, when they went among people.

Auh ynic vih, chocholotiuj, hiaxtiuj, centlalli mantiuh, ynjc yiaque, vel tetzonujtec, aimamjquiztli: çan neiacapacholo ynjc namjco, ynic tetla quiça.

And the skins, crumpled and crackling, were hardened. And some carried them in baskets—dried up, frayed, stiffened.

Auh yn coatl, ocototzauh, ocacalachoac, oquaoac: auh in cequj ça chiqujuhtica quinapaloa, yn ouelhpioac, yn oquelochauh, oquappi²zoac.

And the captors came in lead of the *tototeci*. They bore their incense-ladles. They went with their gifts tied up in bundles—mantles perchance painted with designs, or in dark brown,[7] or crimson, or in two colors diagonally divided,[8] or with edges adorned with feathers—with feathers surrounding the edge.

Auh in tlamanjme, quinjiacan..uj in tototeci, intletlema, intletlema ietiuh: quinnoolpilitiuj yn innetlhubtil, tilmatli, aço tlacujlolli, anoço camopalli, anoço nochpalli, anoço nacazminqui, anoço teniujoaoanqui, yhujtenoaoanquj, yhujtentlaiaoalo.

And when they had arrived at the place where the skins were hidden away, on the top of the Temple of Yopitli, Yopitli's Temple, each one dedicated [incense] to the four directions; the captors offered incense, raising [toward the sky] their incense-ladles, and shaking them.

Auh yn oaxioac, yn coatlatiloian, yn icpac teucalli iopitli, iopiteucalli: nauhcampa ceceiaca ontlaiiaoaia, in tlamanjme ontlenamacaia, conjiaoa yn jntlema, conujujxoa.

And those who stood clothed in the skins then undid them, and stood divested [of them]. And when they had taken the skins off, they cast them down, they threw them into a cave. And the captors went down to the bottom [of the temple pyramid] and quickly left and poured out the coals into the incense-burner.

Auh yn onacticac coatl, njman mototoma, mototonticac: yn oqujoalcopin coatl, contlaça ica onmaiauj yn oztoc. Auh in tlamanj, oalcmo tlatzitla, qujoalcauhtiquiça, qujoaltentiquiça, tlehquazco in tecolli.

And they who had come to dispose of the skins, which they had gone about wearing, washed themselves not with water, but with flour—with corn meal, with which they rubbed their faces. They scrubbed their faces with flour.

Auh yn oquicaouto coatl, yn onmaquiouja, amo mixamja atica, çan iotextli, tlaoltextli, inic onmixxaxaqualooa, ynic onmjxmamatiloa, mixiotexuja:

6. See Cline, 20, n. 9.

7. In *Gesammelte Abhandlungen zur Amerikanischen Sprach- und Alterthumskunde* (Berlin: A. Asher & Co., 1902-23), Vol. II, p. 325, Seler translates *cuecuepalli* as *kymmelfarbenes or in mehrere farbene Decke*. In *Einige Kapitel*, p. 79, he has "*kunterfarbenen* (*von der bunten Farbe der Kanäles der Kaninchenhaare*)." Molina (*op. cit.*) has *color morado oscuro*. For *nochpalli*, Seler (*loc. cit.*) writes "*carmoisinfarbenen* (*von der Farbe der Nochtzuß, der Kaktus-Schildläuse*)."

8. Cf. Seler: *Gesammelte Abhandlungen*, *loc. cit.*, and *Einige*, p. 331.

And when this was done, then he scattered incense. And when he had scattered it, then they gave him his mist rattle board, and he rattled it, he shook it, he raised it as an offering [to the god].

And when they finished, then all departed, [the crowd] broke up, all dispersed and scattered, each one going to his priests' dwelling. [But] the novice priests, them they only took to their houses.

And when they had entered the priests' dwellings, then all put off [their adornments], and sat in order.

And at night, thereupon began and took place a feast, on the top of the Temple of Tlaloc.

The horizontal drum was beaten, flutes were played, conch shells and reed pipes were blown. There was song. The horizontal drums croaked, growled, and droned, and rattles were rattled.

They caused those who were to be slain, the likenesses of the rain gods, to spend the night in vigil.

And when midnight came, when night divided in half, then began the slaying. First to be slain were the captives. They became as the fundament [of those who followed]. And when [these] died, thereupon died [the impersonators of] the rain gods.

Then also [was the time] when they burned all the paper offerings, and the quetzal feathers, and various [other] precious feathers; and some of the green stones—well-formed, those which were in no way blemished, which had no defects, as well as some of the green stones which were rough and brown, or dark.

And when they slashed open the breasts [of the victims], when they opened the breast of one of them, they seized his heart; they placed it in a vessel, painted blue, named the cloud vessel, which was painted with liquid rubber on four sides. And it was decked with paper dotted with drops of liquid rubber, with much rubber,—full of rubber.

Thus they did to all the impersonators, and they cast all their hearts there [into the cloud vessel].

And when this was done, at midnight, when they were slain, all the bystanders, who were watching, all had in their hands their wormwood flowers.[27] They walked thrusting [these], lunging with them to and fro, and fanning their children [with them]. It was said that thus they frightened away the worms, that their [children's] eyes might not become wormy. Some put [the flowers] in their ears. Some just walked carrying them gathered in their hands.

Auh in ic iuhquj, njman contepeoa yn jiauhtli: auh yn ocontepeuh, njman conmaca yn aiochicaoaztli, concacalaxa, conujujxoa, coniyiaoa.

Auh ỹ ontzonquiz, njman ic viujlooa, cecenmanoa, momoiaooa, xitinooa, viuj yn jncacalmecac: auh yn tlamaztoton, çan qujnujujca yn inchachan.

Auh yn onnetecoto calmecac, mec nexixitinjlo, netlatlalilo:

auh yn oniooac njman ie ic peoa, in tlalhujmãmanj, in teycalticpac tlalocan:

teponaçolo, tlapitzalo, ithoatl in mopitza tecciztli, yoan acatecciztli: cujco, yn teponaztli, mjmjlcatoc, nanalcatoc, iuhqujn qujqujnacatoc, yoan aiacacholo:

qujntoçauja in miquizque yn imixiptlaoan tlaloque.

Auh yn oacic ioalnepantla yn iquac xeliuj ioalli: mec peoa in micoa, iacattiuj in mamaltin miquj: iuhqujn inpepechoan muchioa: auh yn onmjcque, njman ie ic miq' in tlaloque:

njman no yquac tlatla, yn ixqujch nextlaoalli amatl, yoan in quetzalli, yoan in nepapan tlaçoihujtl: yoan cequj chalchiujtl yn jcucic, yn atle itlaciuiz, yn amo tlaciujce: yoan cequj olchalchiujtl, iaiauhquj, iaiactic, anoço yiauhtic.

Auh yn iquac qujmeltetequj, in ce onpeti yiechiqujuh, conanjlia yn iiollo, contlalitiuj comjc, tlatoxoujlli motocaiotia, mixcomjtl, nauhcampa in tlavlxaoalli: auh yn itlaquen amatl tlavlchipinilli, cenca vllo moca vlli:

much iuh qujnchioa yn ixqujntin teixiptlaoan, much vmpa contlaztimanj yn jniollo.

Auh yn iquac muchioa ioalnepantla, ynjc mjcoa: yn ixqujchtin tlatlattaque, in tlatlachia, muchi imiixtauhiaxochiuh, inmac tetentinemj, qujtlatlaujtzotinemj, aujc qujtlaztinemj, ic mêcapeujtinemj, yn inpilhoã, qujlmach ic qujnpeujaia in ocujlti, ynic amo yxocujlloaxque: cequjntin in nacaztitlan caaquja, cequjn çan qujnamapictinemj.

27. *Itzauhcuecuhtli*: *itzauhcuel* is unattested as such word, according to Siler, *Collected Works*, Vol. II, Pt. 3, p. 79.

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woman with a man, or that otherwise the fasting had been broken.[3]

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And when the sick man suffered greatly, he prayed much to him, he reached his

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hand toward him.[4] He said to him:

"O Titlacauan, abate [my suffering] for me. May I do no more for thee—may I no longer hear nor serve [thee]! But if now thou shalt heal me, I vow to thee that I shall serve thee. If I shall gain something for myself, I shall not eat of it of a morning,[5] but do thou come to set it at thy fooc. I shall bring it [to thee]."

And the sick man [who was] in sore straits, who might not recover, who could not now end [the suffering], who could now endure no more, sometimes berated [Titlacauan]. He said to him:

"O Titlacauan, thou sodomite! Now that thou takest thy pleasure [with me], slay me quickly!"

Some Titlacauan then healed, not angered by this. And some nevertheless then died for this.

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And Titlacauan they also named Tezcatlipoca, and Moiocoiatzin, Yaotzin, Necoc iaotl, and Neçaualpilli. And hence was he called Moiocoia[tzin]: that which was in his mind, that which he thought of, he forthwith made. No one invented [anything for him]; none might prevent him. And in the heavens and all the earth around, whomever he wished he might endow; he would enrich him. And whomever he wished, he might afflict. And whenever he might be wroth, or might so wish, or when he was neglectful, he would bring down the heavens above us, and we should perish.

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And Titlacauan, [who] extended throughout this world, was therefore besought, called to, and prayed to. And everywhere they set up his sanctuaries, shrines[5a] by the road, at crossroads. Everywhere he was awaited. And in the shrines they had fir branches laid on the five days with which the twenty-day [month] ended.[6] Always they went to do this on each of the [five] days with which each month ended.

Enough.

cioacuchi oquichtli, yn ac ipan oquichcuchi cioatl: yoan anoce monecaoalujltequj.

Auh in jquac in cenca tlaihiiouja cucuxquj, cenca qujtlatlauhtia qujtzatzilia, ymac tlatetotoc; qujlbuja.

Titlacaoane, ma oc xinechmocaxaujli, macaocmo iuh njnochioaz, ma onjcaç, ma oc notlaiecul: auh intla oc tinechmopatiliz, moujctzinco njnonetoltia, ma njmjtznotlatlaiecultiliz: intla itla njcnonenextiliz, camo njctlacaquaz, çan mocxitzin ic ticmoquechiliqujuh, nican: njcujcaz.

Auh in cucuxquj cenca tlanauj, yn amo vel pati, yn aoc ontlaiecoa yn aoc vel i: in quenmanjan cahoaia: qujlbujaia.

Titlacaoane, cujlonpole: ie tonmotlatlamachtia, manoço cuele xinechtlatlati:

in cequjntin njman qujnpatiaia amo ic qualanja, y cequjntin tel njman ic miquja.

Auh in titlacaoan, no qujtocaiotiaia tezcatlipuca, moiocoiatzi, iaotzi, necoc iautl, neçaoalpilli: auh ynjc motenecoa, moiocoia, in tlein qujiocoia, in tlein qujlnamjquj, njman qujchioa: aiac qujiocoia, aiac quelleltia: yoan yn ilhujcatl, yoan in jsqujch anacatl tentica, yn aqujn qujnequj qujcujltonoz, qujcujltonoa: yoan yn aqujn qujttitiz, in cococ teupouhquj, qujttitia. Auh yn iquin moçomaz, immonenequiz, yn jqujn tlatziuiz, qujoalpachoz yn ilhujcatl topan manj, tipopoliuizque.

Auh yn titlacaoa, qujcentzacutimanca yn njca ynic notzaloia, in tlatlaubtiloia in tzatzililoia: auh noviian qujtlalilia yn jchial, in mumuztli in vtlica, in vmaxac, noujian chialoia Auh in mumuzco acxoiatl qujtlaliliaia, ynjc tlamacujlti ilhujtl, ynjc tzonqujça cempoalilhujtl: muchipa iuh muchiuhtiuja, yn jpan cecentetl ilhujtl, ynjc tlantiuh cecempoalilhujtl.

ie ixqujch.

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3. The corresponding Aztec text of this passage has *mocuallicili* and *mocuecuexiyaqui*, probably means for *mocuallicili* and *mocuecuexiyaqui*.
4. See Pl. 7.
5. In "Translaciones de Sahagún" (p. 171, n. 7), Garibay notes that *ahuehuepa* may also be more literally rendered "upstair; *o sea* 'corner (dorsal) *o* mother, etc.'"
In this paragraph, we have used *ojnjquiz* as *ni-o-naiz*; it might equally well be *ni-o-naiz* (I shall sing).
5a. "*Y en cruzeros*," in the corresponding Spanish. See, however, Molina, *op. cit.* (*mocuauli*), and Anderson and Dibble, *op. cit.*, II, pp 16, 182. The term *mocuauli* is variously translated.
6. See Pl. 8.